

The South African Outlook

[MAY 1, 1943].

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The South African Outlook

Measure thy life by loss instead of gain ;
Not by the wine drunk, but the wine poured forth ;
For love's strength standeth in love's sacrifice ;
And whoso suffers most hath most to give.

"The Sermon in the Hospital."

the War.

A temporary stalemate on the Russian front, uneasiness in the Pacific war zone, and Allied progress on the Tunisian front have been the main features of the war in April. The fighting in Tunisia has been hard and frequently of a hand to hand nature in difficult country, but the Germans and Italians are being steadily driven towards their two ports of Tunis and Bizerta. The defence of Tunisia has cost the Axis heavy losses at sea and in the air, and their losses should progressively increase until they are finally cleared out of Africa. Russia has suspended diplomatic relations with the Polish government in London but we must hope that when Peace comes these two neighbouring countries will be able to arrive at a lasting settlement.

Military Medals for Four Non-Europeans.

The splendid tributes from authoritative sources and the many awards which South Africa's non-European soldiers are earning must be very gratifying not only to Africans but to all who believe in their great possibilities. The commendations and awards are more numerous than a monthly journal such as *The Outlook* can take note of, though from time to time we bring a few such to the notice of our readers. The following report of the presentation of four Military Medals is taken over from *The War*. "Four South African non-European soldiers were presented with the Military Medal by General Sir Henry Maitland Wilson, Commander-in-Chief of the Middle East Forces, when he visited a South African base camp a few days ago. Acting-sergeant Francis Tonkin, Cape Corps, was decorated for his initiative and courage in bringing a truck loaded with men through heavy enemy shell fire, his leadership proving an inspiration to other drivers under his command. Private Jack Mohlala, Moses Maluka and Jantjie Mothapo, Native Military Corps, received the award for meritorious action in which they showed great courage and determination. After he had pinned the ribbons on the breasts of the four men, General Wilson said in the large parade of Natives present: 'To win the Military Medal requires bravery, determination and cool-headedness, and it is not easily gained in this war. I hope the men on parade

will be given a chance in the future to distinguish themselves in the same manner as these four men.' Among those present at the presentation ceremony were Major-General Sir Percy Tomlinson, Director of Medical Services, Middle East, Major-General Rowell, of the Australian Forces, and Major-General F. H. Theron, General Officer, Administration, Union Defence Force, who accompanied him on a visit of inspection. Later General Wilson was the guest of honour at a luncheon given at South African Base Headquarters."

Parliament Closes.

The seventh session of the Eighth Union Parliament ended on Tuesday, April 27th. Since Parliament opened on January 16th many volumes of Hansard have reached us, each containing much evidence that the Natives' Representatives have been vigilant and indefatigable. By their ability and diligence they have in no small measure coped with work which should properly belong to a larger group. The immediate results may not be inspiring but in the long run their able representation of the Natives is bound to have beneficial effects.

The Christian Council.

At its biennial meeting in Johannesburg this month the Christian Council of South Africa will review a period of steady growth in influence and in usefulness. Much has been done to bring to the notice of Christian people of all the Churches the problems which clamour for solution, particularly those connected with post-war reconstruction. The epoch-making Conference at Fort Hare last year challenged the Churches. The continuation work which has been carried on unceasingly since the Conference has continued to demonstrate, firstly, the need for painstaking study of the situation, secondly, that a firm basis of Christian faith is an essential, and thirdly, that unity of spirit in approaching the needs of the world and in seeking to meet them is demanded by the very complexity and urgency of those needs. The growing realisation of this urgency and the spread of a desire to understand what the situation demands are plainly evident in the encouraging reception which has been accorded the first four booklets in the new "Christian Council Study Series," for which there is a steady demand. The report which will be laid before the Council this month will be by no means confined to activities specially related to post-war reconstruction. It will reveal the day-by-day activities of the Council in the course of which there have been attempted a number of practical tasks of the utmost interest and value for various racial groups; and it will foreshadow a programme of action whose significance will become more and more clear as the months go by. South African Christians who are awake to the demands which the present state of the world makes upon the Church (and despite much dulness of vision, there are many such) look increasingly to the Christian Council as a rallying point for thinking that is unafraid, and an inspiring fellowship of service. We hope to publish in our next issue a full account of the important Johannesburg meeting of the Council.

Graduation Day at Fort Hare.

The South African Native College at Fort Hare held its eighteenth annual graduation ceremony on Saturday, 3rd April. Professor F. Postma, Principal of Potchefstroom University College and Vice-Chancellor of the University of South Africa, presided and conferred the degrees. Two graduands were presented for the Master of Arts degree, one for the degree of

Bachelor of Laws, thirty-six for the Bachelor of Arts degree, eight for the Bachelor of Science degree, and one for the degree of Bachelor of Economics. The occasion was notable in that for the first time in the history of the College the graduation address was delivered by a member of the College staff, this being Professor D. J. Darlow, Professor of English. The theme of his inspiring and memorable address was "The Sublime." "In the very hour when the Principal suggested this task to me I had been reading with a post-graduate student Longinus *On the Sublime*—on language which is elevated and enraptures the heart. Then, as Dr. Kerr spoke to me, there came before my mind the picture of those serious faces which compose this congregation year by year,—not only those of handsome youth, but, still more impressively, those of wrinkled age with eyes full of faith and hope looking into the future of Africa, reaching out towards the highest; and the two, the Sublime and this congregation of the University of South Africa, linked themselves together. The Sublime—a torch indeed to set fire to the imagination, for it flames back to the first moment when man lifted his eyes to the hills and still burns, a pillar of fire, in the dark of the world's tribulation." Dr. Kerr congratulated Professor Darlow on the able and stimulating address he had delivered and pointed out that to him had fallen the honour of being the first member of the College staff to be selected for this duty, an honour well-earned by twenty years of service as head of the Department of English Studies, by the original work he had done in poetry and by the success of his students, one of whom had graduated as Master of Arts that day. Dr. Kerr congratulated the graduates and referred especially to those who had achieved distinction in their major subjects or had completed their courses by private study. He asked them to "keep their eye on the object" which in their case was sound scholarship in the interests of service, and recalled that they were able to study in peace only because many others had sacrificed their careers by going to war.

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American Churches and World Peace.

From a message of the Washington correspondent of *The Times* we learn through the *Star* that the keenness of American interest in post-war conditions is well illustrated by a statement issued by the Federal Council of the Churches of Christ, representing all Protestant Churches in the United States and exercising a powerful influence in the formation of American opinion. The Council has issued, and sent to 50,000 American ministers, the statement prepared by its committee, appointed two years ago, "to study the bases of a just and durable peace." The statement arrives at six broad political conclusions, conceived as flowing from the Christian moral law, namely:—Peace must, firstly, provide a political framework for continuing the collaboration of the United Nations, and in due course neutral and enemy nations; It must bring within the scope of international agreement the economic and financial acts of national governments, which have widespread international repercussions; It must provide an organisation to adapt by treaty the structure of the world to its changing, underlying conditions; It must proclaim its goal to be autonomy for subject peoples and the establishment of an international organisation to assure and supervise its realisation; It must establish procedures for controlling military establishments everywhere; and it must establish in principle and seek to achieve in practice the right of individual members everywhere to religious and intellectual liberty. The statement comments briefly on each of these provisions and suggests that any scheme of international collaboration might provide for regional collaboration. While free trade is envisaged as practicable, areas of economic interdependence are suggested. The committee assumes that enemy nations will be disarmed, and insists that such military establishments as remain should be brought into the service of international order. The need of an

informed public opinion is invoked in support of religious and intellectual liberty, since regimentation preventing this is the basic underlying cause of war, and therefore not a matter of purely domestic concern.

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The Queen's Message to Women.

In a stirring, simply phrased message to the women of Empire, the Queen in a recent Sunday evening broadcast said that woman's work was just as much war work as that done by soldiers, sailors and airmen who meet the enemy in battle. The Queen said: "In these years of tragedy and glory, of crushing sorrow and splendid achievement, you have earned the gratitude and admiration of all mankind, and I am sure every man who is doing his man's share in the grim task of winning this war would agree that it is high time someone told you so. . . . I feel that in all the thinking and planning which we are doing for the welfare of our country and Empire—and of our concern for other countries—we women as homemakers have played a great part to play. I keenly look forward to the great rebuilding of family life as soon as the war ends. It is on the strength of our spiritual life that the right rebuilding of our national life depends. In these last tragic years many found in religion the source and mainspring of that courage and selflessness that this world needed. On the other hand, we cannot close our eyes to the fact that our precious Christian heritage is threatened by adverse influences. It does, indeed, seem to me that if in the years to come we are to see some spiritual recovery, the women of our nation must be deeply concerned with religion and our homes are the very places where it should start. It is the creative and dynamic power of Christianity which can help us carry the more responsibilities which history is placing upon our shoulders. If our homes can be truly Christian, then the influence of the Holy Spirit will assuredly spread through all aspects of our common life, industrial, social and political. The King and I are grateful to think that we and our family are remembered in your prayers. We need them and try to live up to them. And we also pray that God will bless and guide our people in this country and throughout the Empire, and will lead us forward united and strong into the paths of victory and peace."

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Native thrown from moving train.

Two ticket-examiners, P. J. du Bruyn (30) and M. van Nieuwenhuizen (45), employed by the South African Railways, were assaulted a Native passenger and then threw him out of a moving train because, they said, he had no ticket, were each fined £4 or three months' hard labour, by Mr. C. Willman in the Springs Magistrate's Court recently. The incident occurred on Christmas Day, between Apex and Springs. The Native, William Mda, said he boarded a train at Germiston, thinking it was going to Geduld, whereas it was a Springs train. His ticket was for Geduld. The magistrate said that the men deserved to be sent to prison without the option of a fine, but he was giving them comparatively lenient punishment as he realised that their conviction would almost inevitably mean dismissal from the railway service.

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Blankets.

These necessary articles have recently been mentioned frequently in these pages and therefore we gratefully record that numbers have now been "released" for sale by the Control of Textiles. We purchased a serviceable blanket recently for 14/- though better qualities were priced at 40/- and 45/-. For some people 14/- is little and to others a large amount but we trust all the blankets available will quickly find their way into use.

The Indian Penetration Bill

Last month witnessed a notable acerbation of political feeling in various parts of South Africa through the introduction by the Government of the "Indian Penetration Bill." Spokesmen of the Government held that the measure was necessary because of accelerating penetration of Indians into predominantly European areas in Natal and particularly in the Durban area. Two years ago the first Broome Commission report was published. It sought to set forth the extent of the infiltration that had taken place. Following it the Lawrence Committee was set up consisting of representatives of the Natal Indian Association and the Durban Borough Council with a view to discouraging the acquisition by Indians of property in areas in the Durban Borough which were predominantly European. The Indian Association, while opposed to legislation to deal with the matter, acted on the basis that the infiltration of Indians into European areas is not in itself desirable. The Lawrence Committee, with a fair measure of success and for a time there was a prospect that the matter would be settled by the method of a gentlemen's agreement. The second Broome Report, which was tabled in the House of Assembly on 6th April, showed that in the last two years in some areas there had been infiltration on a larger scale than ever before. This increased the demand for legislation. General Smuts in supporting the Bill which sought to "peg" the present position for a period of three years in order that the question might be thoroughly examined, contended that the issue had been forced on the Government by a small minority of wealthy Indians, "who, instead of putting their wealth into loans, have used it to undermine the European position." General Smuts emphasized that the Bill is not the expression of a change of policies.

Against the action of the Government strong protests have come in from many quarters, both inside and outside South Africa. On ethical grounds it is contended that the action of the Government is in keeping with Nazi ideas and methods: that South Africa is to be kept as a preserve for White "Herrenvolk." In some quarters the objection that gets most emphasis is that the penetration is due to the failure of the Durban Borough Council to provide fully satisfactory conditions for Indians in districts which are not predominantly European. Again, not a few think it particularly regrettable that the Bill did not deal with the Natal position but sought to extend the "pegging" of Indians trading in the Transvaal for a further period of three years.

Additional interest was aroused when it became known that the Cabinet was not unanimous in regard to the measure and that Mr. J. H. Hofmeyr, the Deputy Prime Minister, could not give his unqualified blessing. Mr. Hofmeyr was prepared to support generally the provisions of the Bill as it applied to Natal, but agreed that the new Broome report demonstrated that there had been undue penetration. But he opposed the proposal for the Transvaal as he held there were no ascertained facts to justify the Government action. Because of his disagreement with the proposed legislation he offered to resign from the Cabinet, but the Prime Minister asked him not to press his resignation, urging that in the present emergency there was need to maintain a united front in the furtherance of the war effort. *Forum*, which has authoritative sources of information, says that Mr. Hofmeyr agreed to compromise with regard to the Bill after his objections had been met by the Prime Minister on the important points. The original intention was to legislate in the Indian only, where a property transaction took place between an Indian and a European. It was finally agreed that the prohibition should apply both ways and that the European

should be equally culpable. A second concession was that the proposed legislation should at the outset apply to Durban only. Originally it was intended to legislate generally. The prohibition will be applied to other areas only after detailed and adequate enquiry. The third concession was the limitation of the measure for a period of three years. Originally no limitation was set. The fourth point upon which Mr. Hofmeyr's views were met was the decision to appoint a commission to enquire into the lack of amenities accorded by Durban to her Indian community, and the fifth point was an undertaking to withdraw the prohibition imposed on Indian property purchases in European areas should it be proved that Durban had failed to provide adequate amenities.

This is by no means the first time that Mr. Hofmeyr has taken a stand among his Cabinet colleagues against racial discrimination. It is still remembered how in the notorious Fourie incident he left General Hertzog's Cabinet on such a question of principle. On this recent occasion he has been subjected to criticism from different sides. It is reported that when he sat down in the House of Assembly after making his explanation no applause marked the close of his speech. Some of the newspapers have declared his mention of resignation to be becoming tiresome. Opposition members gleefully said that his action had ruined his chances of one day being Prime Minister of the Union. Some of the most voluble friends of the Non-European people have blamed him for making any compromise. For ourselves, we see in Mr. Hofmeyr's realistic stand something very much akin to positions in which Abraham Lincoln was often placed. Abolitionists would not have him numbered in their ranks, but he did more for the abolition of slavery than all of them put together. Lincoln held that the preservation of the American Union was even more vital than the immediate release of the slaves, because he knew that if that Union was not preserved there would be no abolition. Just so Mr. Hofmeyr sees that the winning of the present war is the immediate task, and that without such victory the cause of non-European advancement in South Africa will be engulfed. Again, though he sometimes disappointed his more one-sided followers thereby, Lincoln saw that real concessions in the political field, even though falling far short of his ultimate aims, were often of more value than high-sounding doctrinaire declarations. We rejoice that Mr. Hofmeyr remains in the Cabinet where he can win such concessions as he did in this instance, and where especially in the highest council of the nation he can stand for principle in the handling of racial questions. And whatever columnists in our poorer type of newspapers may say or political opponents may prophesy, we believe that the day will come when South Africa will turn to him, from a sheer sense that its supreme need is for a leader who will be true to himself, without regard to passing popularity—a leader who will strive to bring it into a land of racial peace through a policy of fair dealing. Taking a broad view of last month's happenings, we recall Spurgeon's message to Gladstone, "It is restful to be sure of one man's integrity."

Two travellers, one a veteran and the other a novice, were climbing in the Pyrenees. At night they were caught on one of the peaks and had to sleep on a ledge. Toward morning a storm came up and the howling wind wailed fiercely among the heights. The frightened novice waked his friend and said, "I think it is the end of the world." "Oh, no," said the veteran, "this is how the dawn comes in the Pyrenees."

—H. E. Fosdick.

Native Education Tomorrow

OVERSEAS much of the discussion on post-war reconstruction is concerned with education: with types of schools, Church or Council; with types of curricula, linguistic (ancient or modern), scientific or technical; with methods of teaching; with the place of the great public schools in the national system and with a multitude of other issues, including the raising of the school-leaving age. In this country the movement of thought has been less active but not entirely at a standstill, and recently several quite important statements have been made which deserve attention. We propose to refer to one or two of these but can only touch briefly on the points raised.

The Labour Party in the Transvaal has issued a manifesto calling for compulsory and therefore free primary education for all non-European children, and that this be accomplished within ten years. Education for non-Europeans and Europeans alike should in their view be the concern of the Union and not of the Provinces, and the financing of Native education should be arranged for on a *per caput* basis; the salaries and conditions of service of African teachers should be increased and improved; the nutrition and health of school children should receive attention and adequate provision be made for vocational training and higher education. This policy seems to require the gradual absorption of the mission schools, and if this be so, it is all the more necessary that a system be devised which will conserve the religious element in primary education which has been maintained by the missionary teacher and which many are anxious to see restored to its rightful place in European education. Here, as all over the world, thought is being given to the purpose, content and method of imparting religious education. This is little to be wondered at when men are seeking an escape from the current confusion and avoidance of similar tragedy in the future. We, on our part, shall welcome every effort of the Labour Party to extend the advantage of common school education to the under-privileged.

From the office of the Institute of Race Relations comes a timely memorandum on the Finance of Native Education prepared by Mrs. J. D. Rheinallt Jones, M.Sc. She notes, what was long ago prophesied in these columns, that a time would come when the present method of financing Native education would be hopelessly inadequate, resting as it does upon a vicious principle, namely, that the cost of Native Education should be borne by the Native Poll Tax—a principle applied to no other population unit in the State, and egregiously out of place in respect of the poorest section. Only 26.5% of African children of school age are estimated to be in school and approximately one million four hundred pounds are required for the education of this number, or £2 8s. per child per annum. If the amount per African child were raised to the sum provided for Coloured and Indian children, viz. £5 per child per annum, the cost would be, not one and a half millions, but twice that amount, and if compulsory education were introduced as the Labour Party demands, in ten years time the budget would have to provide eleven and a half millions! The mental problem before the country is how to set off the increased productivity of an educated population against the ineffectiveness of an uneducated people in both production and consumption, with the minimum further reduced by the cost of reformatories, prisons, hospitals and asylums. Eleven and a half million will be cheap.

At the other end of the scale we have two reports centering on the matriculation or school-leaving examination. One is the Adamson report on the position of languages in the South African system and refers only incidentally to African candidates; the other is a report to the Union Education Department on the examination of Bantu candidates in their own languages and concerns African candidates exclusively. Both are very able

documents and are of prime importance to African scholars and students. Briefly, the last mentioned committee, which had its chairman Professor Lestrade of Cape Town University, wishes to see introduced two grades in Bantu Languages Junior Certificate stage and at matriculation, just as there are present two grades in English and Afrikaans, one for those whom the language is the mother tongue and the other taken a lower grade, for those who are learning a second official language. This step is to be commended if it induces Europeans to study one or more of the Bantu languages, but the recommendation that African candidates should be allowed to take the official language, usually English, on the lower grade will, we believe, be a concession undesired by the African people. There is for them no equation between a local language such as the Bantu languages at present (and incidentally also Afrikaans) and a world-speech like English. They know that in English they have the key not only to English, but also to American literature, and they have no intention of being shut out in a kraal when they can be free of the world. They desire therefore no lowering of the standard required of them in English, though they have felt the raising of the standard of English in the recent matriculation examinations they will adjust themselves with surprising alacrity to the new conditions. There is room for improvement in the type of language examinations that are set, but this does not apply to Native candidates only, but to European boys and girls as well.

The Adamson report has both a majority and minority recommendation. The minority, composed solely of the chairmen, desires to see every matriculant study three languages, while the majority would allow mathematics as an alternative to the third language. Both distinguish between the student who will finish schooling at matriculation and the one who will proceed to University. For the school-leaving group it is recommended that the leaving certificate, as it does at present, demand six subjects; for the second or University group, six subjects must be studied, but four of these must be selected from a narrow range and must reach a higher standard. It is expected that every European boy and girl will study both official languages but it is recommended that in the case of recent immigrants or non-European candidates who should be encouraged to study their own language, some dispensation from this requirement be allowed. In the case of Africans this is highly necessary and should be provided for, or their curriculum may be overloaded on the linguistic side. In any case, in the interests of able and ambitious students, care must be taken that subjects are included in the curriculum which will keep open the way to various professions such as medicine and law, and prepare for higher studies in literature or science.

Finally there is the pronouncement in Parliament of Mr. J. Hofmeyr, Minister for Education, that the time is not far distant when Native Education must form part of the responsibilities of the Union Department of Education and be controlled as such. This is a policy which we have advocated since the issue of the Welsh Report in 1936.

NEW BISHOP OF ST. JOHN'S.

The Bishop of Kimberley and Kuruman, the Right Reverend Theodore Sumner Gibson, M.A. (Oxon.), has been elected Bishop of St. John's. The new Bishop, whose age is 57, came to South Africa in 1913. He was curate of St. Alban's Cathedral, London. He was consecrated Bishop of Kimberley in August, 1928, the first time in the history of the Church of the Province of the Cape and Natal that Africans were nominated for the Bishopric.

Whose is the Responsibility?

STORAGE OF MEALIES AGAINST DROUGHT

During the debate on the Agricultural Vote the Minister admitted that his department and the Department of Native Affairs had been 'arguing for two years' about the establishment of maize depots in the Native areas." (*Rand Daily Mail*, February 24).

We submit that the entire responsibility for storing mealies against droughts lay upon the Mealie Control Board. By their regulations, drawn up by the Department of Agriculture, they were empowered to store mealies against the risk of short-coming from drought. Nothing was said about any other department doing it for them. It was the Mealie Board's own business that they should have done it not merely for people in the Reserves but for poor people of all races outside the Reserves. They did not do it. Instead, they exported. Thus, when a real shortage was brought on by drought, the Board had nothing better to offer it with than an artificial shortage brought on by their own action.

DISTRIBUTION OF MEALIES.

Half the distress in Native districts seems to have been due to misunderstandings between the Agricultural and Native Affairs Departments on the distribution of maize." (*Sunday Express*, April 11).

The Mealie Board, year after year, compelled storekeepers to give every Native grower and Native purchaser in the Reserves to follow their complicated instructions. The Board kept its hand in every sale and purchase. They extracted their levy from the Reserve Natives through the storekeepers. So worrying and harassing were their regulations found to be that the Board was appealed to time and again to allow the Native Territories, with their small-scale transactions, to be excluded from the operation of their mealie control schemes—and they refused. If they had

agreed to that, they would have had some case for asking the Native Affairs Department to help them when shortage arose.

For months this past season the Press in different parts of the country contained complaints from storekeepers that their indents for mealies had been held up for weeks by the Mealie Board and then only a fraction of their requirements sanctioned, with the result that Africans, seeking to purchase their staple food, had often to go away empty-handed. On the 1st November, 1942, the Board promulgated a new scheme cutting down local wholesalers' supplies by 90 per cent. The result was—as the *East London Daily Dispatch* of 7th November pointed out—that, unless something was done, starvation would face thousands of Natives. The desperate situation thus created compelled the Native Affairs Department to take action. The Chief Native Commissioner of the Ciskei wired to the local Native Commissioners "In order to provide supply mealies and mealie meal for human consumption Native area, Department has decided to place orders on behalf wholesaler distributors. . . ." Thus the Mealie Board first fixed the price of mealies at an abnormally high figure, and then, by dereliction of its own plain duty, threw upon the Department of Native Affairs the burden of purchasing with their scanty funds, in this expensive market, mealies to save the people from starvation.

FOOD CONTROL.

Food control should not be in the hands of the producers' department, that of Agriculture, with its policy of high prices through scarcity. Food control has to do with consumers. It has to see that supplies of essential foods are maintained and that prices are kept within the reach of poor purchasers. It requires a department to itself, a Ministry with a resolute man at its head. Food is important enough for that, both in war and in peace. Food is the life and health of the nation.

Capturing a Vanishing Culture

By A. M. Duggan-Cronin

Mr. A. M. Duggan-Cronin's portrait studies of African life have made his name well-known throughout South Africa and far beyond. It occurred to us that a first-hand account of how he was led to this work, his methods in pursuing it, and some of his experiences would be of interest to our readers. Mr. Duggan-Cronin is the fourth son of George Roche Cronin of The Park, Killarney, Ireland. Born in 1874 he came to South Africa in 1897 and joined the staff of De Beers Mines Limited. He served in the Anglo-Boer War and took part in the siege of Kimberley and the capture of Mafeking. He was also engaged in the German South-West and German East African campaigns of the Great War.

Editor, S.A. Outlook.

INDEFUL of the gracious hospitality and kindness which I experienced at Lovedale and Fort Hare during my visit in 1941, when I had the honour and pleasure of giving informal lectures on my Bantu pictures to the Staff and Students, I willingly respond to Dr. Shepherd's invitation to write the story of my work, namely the placing on record for posterity of the now vanishing culture and tribal life of the Bantu. Among my treasured possessions is a photographic group depicting D. D. T. Mvu, Z. K. Matthews and G. L. Letele—all men with high University Degrees—which graces the vestibule of the Gallery at Lovedale.

Then, 46 years ago, at the age of 23, I left my home in Ireland for South Africa. I knew little of cameras and had heard only

vaguely of the Bantu. The thought of creating a Bantu Gallery had never entered my head. I was seeking my way in life, for I had just decided that I had no vocation to the Jesuits, with whom I had made two years Novitiate at Manresa House, Roehampton, England. I came to a post in De Beers Coy. in 1897 as a guard in one of their Native compounds. After some years in De Beers employ, when I got to know something of the Natives from my close contact with them in the Compounds and taking a great interest in them, I started to make photographic studies of the different types I encountered. This work, which started as a hobby, later developed into something that was considered to be of national importance.

Early in 1919 my chance came when the Union Research Grant Board, recognising the importance of this work decided to support it with annual grants. Realising that little was being done to record and preserve the details of Native customs, I then decided on two things, firstly, to get together a collection of photos which would constitute a permanent record for posterity of Native types, characteristics, dresses, customs and tribal peculiarities, and secondly, to create a Bantu Gallery.

So it was in the year 1919 when I received my first grant, that my hobby of photographing types in the mining compounds of Kimberley gave way to the larger enterprise of going year by year into Native territories to procure studies of the various tribes in their natural environment. The result was that in

1939—20 years later—the work I had set out to do was happily accomplished—namely the recording photographically of all the major tribes of Southern Africa. This work involved my covering about 80,000 miles in Native territories.

All this has been accomplished despite the fact that I cannot speak one word of a Native language.

The creation of a Bantu Gallery already alluded to came my way in 1925 when I was able to rent the Mine Manager's house at Kamfersdam, four miles outside Kimberley. Shortly after I had taken possession, De Beers Company acquired the property and allowed me to stay on. The house was immediately turned into a Bantu Picture Gallery. It eventually became known as the Duggan-Cronin Bantu Gallery, and attracted visitors from many parts of the world as my first Visitors' Book can testify. For thirteen years this private collection was free to all, and I had many distinguished visitors. Realising that a Gallery of this nature could not be permanent I offered my entire collection to the City of Kimberley, provided they would be suitably housed. De Beers Company proved the fairy god-mother. They not only presented to Kimberley their magnificent property known as "The Lodge" for the housing of the pictures but also contributed £150 per annum towards its upkeep, for which noble gesture I am very grateful to De Beers Company.

The Duggan-Cronin Gallery, now a permanent institution, was officially opened by Sir Ernest Oppenheimer, Chairman of De Beers Company, on the 17th May, 1938.

Up to the year 1929 I used to work alone in the field but since then I have always been accompanied by my faithful servant Richard Madela. Coming to me as a mere schoolboy twenty years ago to do odd jobs, he has remained with me ever since. As a diplomat and expert linguist he has rendered me great help in the field. There is a superb understanding between us in carrying out the work; he develops friendships in the light while I develop plates in the dark.

Obtaining records of the raw Natives is, at the best, difficult. Infinite patience, tact, cajolery and quiet persuasion are necessary if good results are to be obtained. Superstition plays a big part. The black focussing cloth has often been mistaken for some X-ray apparatus. Many Natives have expressed fear that by putting my head under the cloth I can see right through their bodies. They have also tried to prevent the photographing of their cattle lest the beasts should be bewitched. I nearly failed in getting a portrait study of Mhlupeki, Paramount Chief of Tongaland, through his Indunas telling him that if he allowed himself to be photographed his power would in some mysterious way be transferred to me. Chief Sobhuza II of Swaziland was at first almost unapproachable. For three days I pleaded my cause and finally managed to penetrate his armour but not before the following document, the original of which hangs in my Gallery, was drawn up and witnessed:—

August 18, 1933—Office of the Swazi Nation, Swaziland.

"This is to certify that the photograph taken to-day, a portrait study by Mr. Duggan-Cronin, of the Paramount Chief Sobhuza II of Swaziland, will never be used for publication or scientific purposes in whatever manner or form. It is clearly understood that such portrait study is only to be used as a memento by Mr. Duggan-Cronin and in the event of his demise the above will be enforced."

Every year the work becomes more difficult owing to the rapid corrosion and deterioration due to Western civilisation; among some tribes I have been too late to make anything but incomplete studies.

One of my most treasured articles in the Gallery is the old ox-hide dress and the three-pronged helmet secured for me by Richard from a Herero woman at Makunda for £3 15s. 0d., but it took my servant a week to persuade her to part with it.

Probably your readers would like to hear some of my most interesting experiences while I lived among the different tribes.

ZAMBESI TRIP

I shall never forget my journey of 650 miles by barges on the Zambesi when for six weeks I was in the sole care of seventeen black paddlers. I found that my welfare was their constant concern and that my possessions were as safe as in my own house. Returning from Balovale to Mongu we met rough weather and the paddlers invented an excuse to go ashore. They came back with certain roots as a medicine to calm the waters for the Bwana (White master). When the barge stopped for the night more often than not in lion and hyena infested country, the paddlers would first put up my tent and build a large fire for me before attending to their own wants. Such thoughtful kindness has made an unforgettable impression.

At Balovale 150 miles north of Mongu I secured three astonishing masks—reminiscent of the earliest Greek tragedies—and dresses that accompanied them. They are worn by the Makis who attend the circumcision rites of the tribes in the Balovale district.

During my wanderings in Native territories I have photographed many doctors, viz., diviners, rain doctors, and herbalists, but on my Zambesi trip I came across a fresh one who is known as a crocodile doctor. Dressed in a "croc" skin is he who, using various rites, secures a passage safe from "Crocs" for all humans and cattle crossing the infested rivers of Northern Rhodesia. Before going to Mongu to make studies of the Paramount Chief Yeta the Third and his Malosi people I travelled west by lorry to Namwala and Mala where I spent the interesting weeks among the cattle-loving Baila. The beautiful interior decoration of their huts was in my experience unique. My photos show the Baila with their four top teeth knocked out to make themselves look like cattle, which are interwoven into the whole pattern of their tribal life.

Chief Makoni of Rusapi, Southern Rhodesia, on bidding a good-bye said "Go, and always be lucky wherever you travel. I make these good pictures of our primitive life, for our Native customs are dying out and after our death no one will see them. We take you to be a White Person of wonderful love for Natives to come such a long way to take our pictures."

During the time I was with the Hereros at Makunda I stayed in one of their huts. To engender their friendship it was necessary that I should live just as though I was of their tribe. I got many of my prizes through doing so.

My work has also included a representative set of Bushman Studies, pictures which constitute scientifically the most valuable portion of my labours. These have just been published by Cape Times Limited, with an introduction by Miss D. B. of Cape Town.

The very sight of a White man washing is, I think, abhorrent to a Bushman. In the Bechuanaland Protectorate the police have found an ideal way of punishing Bushmen for their misdeeds. They give them a cold bath. It is far more effective than any whipping could be, for they hate water. In the photo which I have secured, one can actually see the mud of yellow clay caked on their faces—even on the faces of infants. Another peculiarity depicted in my photos is the number of burns on the bodies. They suffer these by sleeping too near the fire, for they are great lovers of the fireside. Once you have gained the confidence (it takes a Bushman to find a Bushman) they are not easier to photograph than are the Bantu, because their minds trained by centuries of hunting and being hunted, are so sure that they soon grasp the pose I want, and they are not mercenary like the Bantu. They have a tremendous craving for tobacco and with twenty-five pounds of that one can get all the studies of the Bushmen one wants. If treated well they can be very faithful.

My photographic records of Bantu life—all half-plate size and calling 3,693—are all numbered and titled in album form. The negatives, indexed accordingly, are stored in a steel case in one of the Beers strong rooms.

Under the title *The Bantu Tribes in South Africa*—there are nine publications with material ready for six more. All this has been made possible by the generous financial assistance rendered during the first few years of my work in the field by the Union Government, and subsequently by the Carnegie Corporation of New York, acting through the National Research Council and

Board of the Union of South Africa, to whom I now tender my most grateful thanks.

The capturing of this vanishing culture has been for me a most congenial work and a veritable labour of love—thus I have been given many names by the Natives but that bestowed on me by the Matabele “Tanda Bantu”—Friend of the Africans—pleases me best. Kind people who are not hopelessly philistine tell me I have raised a monument; if this be so let it be to the Bantu people among whom I have worked and to whom our country and we ourselves still owe so much.

The Native Affairs Department White Book

REVIEW OF THE ACTIVITIES OF THE DEPARTMENT OF NATIVE AFFAIRS FOR THE YEAR 1942-43

THIS White Paper in English and Afrikaans—13 pages each—is a model of concise statement. Its format is economical. Its prompt appearance too is noteworthy.

AGRICULTURAL DEVELOPMENT

After an introduction outlining the varied functions of the Native Affairs Department, there follows a long and important section upon Agricultural Development. Under this general heading, in the year under review, the Department, in spite of the drought, has much successful work to report. It has supplied seed and grain storage tanks and seed in great variety at 50 per cent of cost. It has established “community vegetable gardens” among the women and has co-operated with the Education Departments in developing school gardens. It has established markets for disposing of vegetables and other products. It has assisted indigent Natives by ploughing, manuring and planting a garden for each family, taking a small share of the crop in return. It has begun milk distribution in certain schools and has arranged for the teaching of correct dairy methods to institution molars. It has improved stock by the supply of good quality rams and has established fattening camps and stock sales for the benefit of farmers who are willing to reduce the number of their stock. This is a good time to press for this reform as excellent prices are being obtained. It is combating drift sands along the coast of Natal by erecting fences and planting belts of trees. It is continuing its anti-erosion work and is establishing and supervising irrigation schemes. These schemes “have proved exceptionally valuable in areas of low rainfall and in times of drought.” It has developed water supplies, boreholes, reservoirs, dams, etc., for domestic use and the watering of stock.

The experimental Freemantle United School has continued to combine a sound general education to boys in the upper standards with a variety of practical work and instruction, erecting fences, making dams, mixing concrete for foundations, building and watching rondavels, putting ceilings in classrooms, brick-making, carrying out repairs, glazing, painting and roofing and, along with all this, cultivating “seven project plots each five acres in extent” and other school lands. This splendid pioneer school is now being followed by a number of others working along more or less similar lines. At one of these, on the Taungs Irrigation scheme, the Native Principal took a course in agriculture and is on his staff a Native agricultural demonstrator.

This whole record of the Department's efforts to assist and advance agricultural and educational work in the reserves is very wonderful, especially in view of its limited financial resources and greatly restricted man power, one third of its staff being absent on military duty. A start has been made which in time of peace may lead to much greater developments. The results shown by the irrigation schemes have in some cases been outstandingly good. In the case of one scheme on land purchased by the Native Trust “the total number of bags of wheat reaped was 5,000, which is approximately 1,500 bags in

excess of the number produced by the previous European owners of the farms concerned.” On one vegetable growing project “as many as 2000 boxes of tomatoes were produced per acre.”

URBAN AREAS

The Review draws attention to the “Report of the Inter-Departmental Committee on the Social, Health and Economic Conditions of Urban Natives” whose Chairman was the Secretary of Native Affairs. As this great report has been quoted at length in our columns, further reference here is unnecessary. It need only be said that the Department of Native Affairs is endeavouring, to the utmost of its power, to get the reforms advocated in that report carried into effect. In particular, attention is drawn to the urgent need of more housing for Africans working in towns. As we know from the daily papers these unfortunate men are being continually girded at by members of the European public for sleeping in places where they ought not to sleep, while in Johannesburg, for example, the City Council confesses to a shortage of some thousands of houses for African families and a corresponding lack of room in hostels for single men. In this review, as in the Inter-Departmental Report, the point is stressed that the ban upon Africans building houses for themselves in Urban Areas should be removed and such building not merely allowed but actively encouraged by municipalities, subject to plans being approved and to municipal clerk-of-works supervision. The Central Housing Board, it seems, is not in favour of this plan, and little or nothing is being done. Yet this is a matter of the greatest urgency. There is a strange lack of grip on the part of the political heads of certain departments who could and should make decisions when officials differ.

FARM LABOUR

The Review discusses the perennial question of the shortage of Native labour on farms. Farmers' Associations have been unsuccessful in urging the Department to apply compulsion in one form or another to Natives to make them work on farms. “On the recommendation of the Native Farm Labour Committee,” however, “steps have been taken to appoint Native Labour Advisory Boards in various districts throughout the Union, consisting of the Magistrate as Chairman, with the local representative of the Native Affairs Department and three representatives of the farming community as members. . . The Department feels that these boards should serve a useful purpose in improving the conditions of employment and thus ensuring a more contented labour force.”

COAL MINING

We are glad to read the following: “Working conditions on a number of coal mines in Natal have again given cause for concern, and an inter-departmental committee under the chairmanship of the Acting Chief Native Commissioner of Natal is at present investigating the position.”

EDUCATION AND HEALTH

As we have seen, the Native Affairs Department is giving most valuable aid to the various education authorities in a variety of ways but everyone understanding the facts of the situation will support the Department in its contention that "the present method of financing Native Education is most unsatisfactory and that the time has come for the whole system to be placed on a different basis." This has been for years the contention of the missionary bodies who are concerned so deeply in educational work.

As for health services, the Review has to say that "owing to the inadequate provision made by the Provinces, it (the Department) has contributed substantial sums from the South African Native Trust Fund for the training of Native nurses, the maintenance of mission hospitals which are the mainstay of health services for Natives throughout the rural areas, and for the erection of mission hospital buildings."

"The estimated expenditure by the Trust for these services during the years 1942-1943 amounts to £59,275, and the Department contends that this expenditure should not form a charge against the Trust, but should be financed by the Provinces upon whom the responsibility for hospitalisation has been placed by law. This question has, however, been submitted to the

National Health Services Commission and so the Department refrains from further comment."

"Meanwhile the Missions, with their slender resources, are doing a great and noble work in alleviating human suffering among the millions of inarticulate people for whom no adequate medical provision would otherwise exist."

"There are, however, many areas where further provision is urgently needed, and the Department hopes that it will be possible in any national scheme that may be conceived to make good the present deficiency in this essential service."

Space will not permit a discussion of the training of community workers of the Jeanes Teacher type now under consideration by the Transkei authorities, or of other interesting developments.

The Review fully bears out the impression generally held of the Native Affairs Department, that it is doing very fine work. The further conclusion, however, also generally held, is confirmed, namely, that the Department has far too many responsibilities to shoulder, responsibilities some of which other authorities are throwing upon it by their failure to take the action which it is their specific duty to take. This especially is the case with the Provincial Councils and the provision of hospitals in Native areas.

N.M.

Our Major Sin

REFERRING to the second of the culpable homicide cases mentioned in our last issue, the *Pretoria News* of January 29 described as "a blot on Pretoria's good name the actions of the crowd which actively prevented a man from saving . . . the youngster in uniform from his folly." The soldier "who was under the influence of alcohol was assaulting a Native and was encouraged to do so by the crowd who resented the actions of this other man who tried to stop the slaughter. It is with a sense of shame that it has to be recorded that there are some Europeans who regard the Native as fair game for hooliganism."

This aspect of the matter, to which the *News* has had the courage to draw attention, is one to cause heart-searching. Gratuitous assaults upon Africans and using fire-arms against them upon trifling provocation are far too common and are deeply to be regretted, but what is even more deplorable is the fact that when an incident of this kind occurs, or afterwards when (in the case of an adult) the assailant appears in court, there are seldom lacking supporters to back him up, and, in the latter case, to embarrass the magistrate whose difficult task it is to try a man for a grave crime in the face of a potentially hostile crowd.

There is something profoundly disturbing, even alarming, in the spectacle of "a large crowd of European civilians" in the administrative capital of the country behaving in the manner described by the *Pretoria News*. The scene is reminiscent of the amphitheatre of pagan Rome: "thumbs turned down." These and similar occurrences reveal a widespread and deep-seated disregard of Christian principle and morality and constitute a challenge to all the churches. They point to the need for a national spiritual rebirth, such as followed the preaching of John Wesley in eighteenth century England. And, although there is danger in pushing too far a parallel with a country widely different and a period removed from our time by well-nigh two centuries of crowded events, there may perhaps be for us a lesson in the history of that time. So deadened was the public conscience in England in the eighteenth century that almost every aspect of the nation's life was corrupt. Conditions that

shock us nowadays even to think of, child labour, extremes of poverty and squalor, vindictively harsh laws against the poor and many other social evils were not merely tolerated: they were thought to be right. The oppressive attitude of the privileged classes towards the unprivileged was regarded as the fulfilment of God's order for the world and an essential of the Christian faith which the nation professed. A religious handbook *The Whole Duty of Man*, which had long been in use, taught "Though it may be a wise or virtuous poor man hath more right to our esteem than a fortunate knave or fool; yet, for as much as in outward rank or condition God hath preferred the latter, he hath the right of precedence and of outward respect and observance. This is a duty so incumbent, that our Church hath thought proper to teach it in her first rudiments of Christianity. Are we not in this country sometimes tempted to conclude this inasmuch as in this present period of history God hath "in outward rank and condition" preferred the White race, we are within our rights if we use our privileged position to treat the under-privileged African with selfishness, and, when the humiliated takes us, with rudeness and personal violence?"

Under the influence of Wesley's denunciations of personal and public sin, contrition led to the desire for a new and better life. England's participation in the African slave trade stood out as the nation's major sin. A heavy penance was paid and determined effort at reparation made. Then, and not till then, was the moral eyesight of the people cleared, and they began to recognize as evil the selfishness and the inhumanity of much of their private and public conduct in relation to their own people. Wilberforce had to come before Shaftesbury and Florence Nightingale, but Wesley had to come before Wilberforce. It is not the case that in this country our attitude to the African is the acid test of the genuineness of our whole Christian profession. It may be that we shall not be able to find a solution for so many minor, but in themselves serious enough, problems, until by a great effort of national will and courage we determine whatever cost to treat our large African population "as a Christian nation should." But first must come the spiritual awakening.

It is Well, It is Well with My Soul

My acquaintance had given me a card of introduction to two ladies who were in charge of a seaside holiday home for very poor European children living in Johannesburg. As I made my way along streets lined with warehouses, factories, wholesale stores and other very necessary but unattractive buildings I felt depressed. For some days past I had been in the company of earnest, devoted people who, nevertheless, scoffed at all religion. It was a dope prepared by capitalists to keep the masses quiet; it was based upon ignorance and superstition and fear all encouraged by the clergy that they might exercise their power on the ignorant as the mighty medicine men who alone could avert the wrath of God; it had no foundation in the facts of life; it was a mixture of cunning and fear and greed. And so on, and so on.

Suddenly there penetrated into my consciousness a tune I had not heard for years and years; it was being whistled by an African youth walking in front of me and in the same direction. With the tune came words, long forgotten, which must have lain hidden in my sub-conscious memory:

When peace like a river attendeth my way,
When sorrows like sea billows roll,
Whatever my lot Thou hast taught me to say:
It is well, it is well with my soul.

In a moment I was back again in an upper room of a men's institute where forty-five years ago, a small group of ex-school-boys, under the urge of a shared emotional religious experience, had gathered together other "old boys" to tell them of their spiritual adventure and to urge them to join with them in following Jesus Christ. The principal speaker was an international rugby football player then at the height of his short-lived fame and the hymn I heard whistled had been sung as a solo by one specially chosen on account of his fine tenor voice. Those young men—boys really—were full of enthusiasm and desperate in earnest. But, alas, in abysmal ignorance. It had all seemed so simple to them then. All you had to do was to believe in the Lord Jesus Christ as your Saviour, follow the teachings of the Bible, pray together for guidance on each day's problems and you would be "well with your soul." John iii-16 was the slogan that solved all doubts and carried you through to victory.

Little did they know in those days that earnest students, patient, reverent scholars, had undermined the belief in the infallibility, if not the authority, of the Bible; that equally sincere scientists—biologists, physicists, anthropologists—had shaken the very foundations of Christian orthodoxy by their researches into the origin of species and the primitive beliefs of mankind; that Christians themselves were divided—hopelessly divided it could seem—on the fundamentals of their faith; that the history of the Christian Church whenever it obtained power over men's bodies as well as over their souls was a record of shameful cruelty, bloodshed and oppression; that many of those who preached the Gospel of victory over sin through dependence upon God were living selfish, worldly lives, puffed up with pride, jealous ambitions, blind to the miseries of the majority of mankind.

These zealous young men did not then know that sensitive souls shrink from a God Who however much He professed to be a God of Love, could consign to everlasting torment those—the majority of His human creatures—who did not, or could not, or would not believe in His Son; they were blind to the social injustices, the ugliness, the bodily and mental deformities, the frustrations with which so many of those around them had been born into this world and for whose condition God alone seemed responsible; they had not yet experienced the all-absorbing passion of human love nor realised the supreme joy of devotion to the object of that love; they were yet to know the claims and

duties and responsibilities of family, of friendships, of their daily work; they had not come up against the real temptations of life; they knew nothing of real sorrow, of the loss of all that makes life worth living. They were ignorant, hopelessly ignorant.

My train of thought, awakened by the whistling of a long-forgotten tune, had come thus far when I arrived at my destination. It was a large double-storied house, standing a little back from the road in well-kept grounds and looking out on the sea. It was spacious, well-furnished and what struck me from the first was its atmosphere of a home, not an institution.

Here for years past groups of the poorest of Johannesburg's White children have been brought down for a fortnight's holiday by the sea. Each convalescent party numbered from forty to seventy,—boys one month, girls the next. On the ordinary school trips as many as 180 children have arrived. All expenses, food, travelling, accommodation, are paid for by a public fund sponsored by a South African newspaper. The care and mothering of the children and responsibility for their welfare while at the home are undertaken by two resident ladies—both honorary—assisted at times by visiting nurses, social welfare workers and others. The children spend most of their time on the beaches bathing and playing on the sand—they are brought to the museum and the docks and other places of interest. They have a wonderful time. Every evening they have a religious meeting when choruses are taught and sung, extempore prayers offered up, and they are urged to give their hearts to the Lord Jesus Christ.

"Surely you don't ram religion down their throats" exclaimed one horrified visitor. "Call any one of the children," was the reply, "and ask them what part of the day's happenings they like best." She did and the reply was "The Meeting, Ma'am." I tested this for myself and found it was the general feeling amongst the boys then present. The discipline is firm but very kindly—both the ladies are experts in handling children: they have no sentimental illusions about their charges: they know their home environment and never seem to lose courage or hope in what must be pretty nearly the most discouraging kind of work one could find.

The elder lady, Mrs. P., a widow whose husband was instrumental in starting the home and ran it for years until his death, is a lady over eighty and very deaf. But such mental and physical activity! such control over the boys! such a gift for speaking! I watched her little congregation of about fifty boys—mostly from Afrikaans-speaking homes—at one of their Sunday morning services. Every eye was fixed upon her, every face showed rapt attention while she told them a story of a boy in like circumstances to their's who had by his character won an honourable position in life. There are few preachers or public speakers who could get so thrilled an audience. At the end of the service each boy was presented with a pocket New Testament. What joy they showed! And one after another came up to Mrs. P. with the book open and the happy words "I've found John iii-16, Ma'am."

Her assistant, also an honorary full-time worker, was a young woman in, I should think, her early thirties. She had a deep contralto voice and a most infectious laugh and chuckle as she related some of her experiences with the children. She told me of a letter received from a Greek shopkeeper in Johannesburg enclosing a note for 10/-. He wrote: "A small European newsboy brought this to me today. He said that he and a companion had been stealing sweets from my shop for weeks past—the one engaging my attention while the other stole. He said he had been 'saved' while at your home and now that he was a Christian he wanted to confess his sin and pay for

what he had taken. Please take this money as a donation to your home."

"But that is an exceptional case" she added with honesty and with one of her fruity chuckles: "Last Sunday one of our boys professed to be converted. The next day he was fighting with another when a third, passing by, said, 'That's not the way a Christian should behave' and for his interference got, 'Go to h—— you dirty little b——.'"

Some of her tales were pathetically amusing. For instance the remark of one little girl: "Mr. P. seems very kind. I wonder what he's like when he's drunk," and the exclamation of another when she saw Mrs. P. pay out 3/6 to the taxi driver: "Crikey, that'll make a hole in your pension," or the question of a boy: "Have you stuck to Mr. P. all your life, Missus?"

I asked her how she came to take up this work and this is, in effect, what she told me:

When I was young, a friend of mine—another girl—and I decided to attend a mission service which was being held in our town. I think we went because the preacher was a good-looking young man. He preached about hell and the awful danger we were in if we did not surrender our lives to the Saviour. My friend and I were greatly sobered and spoke little as we walked

home together. When we reached her house she said: "Well I intend to have a good time in this life; I'll take my chance of the life to come." Within a week she was dead; and you can imagine the shock it gave me. I was miserable. I lay awake at night wondering about my sins and what had happened to my friend. Of course I had been confirmed and used to go to church now and then but this made no difference. I went to see our clergyman and told him how unhappy I was about my soul and he advised me not to be morbid, to go out to dance and the cinema and behave more like a normal girl of my age. Then I met one of the ladies in the Y.W.C.A. and she was a great help to me and through her I came to give my heart to the Lord Jesus and you've no idea what a joy life has been to me ever since. Talk about "getting a kick out of life." I didn't know what it was to be merry and happy until I was saved. I came up here on a fortnight's visit eleven years ago and I've remained ever since.

As I left the home to walk back to my hotel, did I hear or did I only fancy I heard from an open window a deep chuckle and a contralto voice humming, "It is well, it is well with my soul?"

X.

Conditions of Peace

IN the context of the late eighteenth century, Liberty, Equality, and Fraternity was the watchword of the French Revolution; in the twentieth century, liberty, equality, and fraternity remain the goal. Do we today attach the same meaning to the terms or has their content altered? The question is of more than academic interest if we are to believe the many who say that most of our troubles today can be traced to the backward-looking attitude of those responsible for policy after 1918.

Professor Carr in his book, *Conditions of Peace*, (Macmillan, 12/6), has so admirably analysed twentieth century trends in politics and economics, and has ably pointed the way for the future, that one feels compelled to recommend a close study of his book, particularly at a time when there is so much uncritical talk of liberty, democracy, national rights, and post-war reconstruction.

The twentieth century has seen a revolt against liberal democracy, against the idea of national self-determination, against laissez-faire economics. Where, in the nineteenth century, political rights were in the hands of a propertied class, in the twentieth, they are the possession of a moneyless, non-taxpaying electorate. But the right to vote is no longer the open sesame to power; political power to be effective must be backed by economic; and the "little man" has found his political rights emptied of reality. Nor is this the only change. Both Parliament and electorate stand well-nigh impotent before the deluge of highly technical legislation which neither can intelligently criticise and which is largely the work of bureaucratic specialists. The problem, therefore, is to interpret liberty and equality in economic terms, to make political power effective over economic, and to instil a sense of responsibility into the voter so that he may feel himself part of the government,—not merely one of the governed.

Economically, conditions are also radically different. Till the late nineteenth century, the State "held the ring," the business world competed, and profits and price were the measuring rods of utility and social welfare. Today, the welfare, not the wealth of nations, is regarded as the end of economic activity and welfare involves the substitution of social values for the profit motive. It also necessitates planning, not in the interests of the producer, but for the welfare of the unorganised consumer

who is faced by the alliance of organised capital and labour. At a time of war, this will mean the abandonment of price and profit as the motive for the production of, at least, necessities. In other words, Prof. Carr contends that prosperity and security cannot come by random stimulation of production, or its restriction; they can only be achieved by the organised and controlled stimulation of consumption by price-fixing.

Internationally, the early years of this century saw a movement towards the creation of larger military and economic units. Yet 1919 witnessed the creation of small nation states which could be dragooned economically and provided merely nuisance value in time of war. Here, also, the power against which treaties were of no avail, was economic. The future, therefore, must see some distinction made between the nation as a political unit and the nation as a cultural, unit, for small powers can exist only if permanently under the wing of a greater power. There must, in fact, be a limit to self-determination which will enable small units to determine themselves into larger groups. Treaty-makers would be advised to think in terms of today, where enlightened national self-interest can no longer be relied on to produce peace and harmony.

As the philanthropic movements of last century demonstrated, self-interest proved inadequate as a social theory. The present century has still to find a moral purpose which will inspire youth and appeal to the "little man." If such is found, it must stress obligations as well as rights, must solve the economic problems and re-adjust rights as between nations, must be a new synthesis of liberty and authority. Christianity can only do so by thinking "new thoughts which have not yet been thought."

In the latter part of his book, Prof. Carr deals more particularly with the problems which will face Britain after the war when the United States of America will emerge as the strongest, and, if it so wishes, the leading power. Of more topical interest, however, is the policy he advocates for a defeated Germany, which, in contradiction to others, he regards as a victim of historical circumstance. He condemns repression and coercion on grounds of morality and economics—economics in this context will not require baptism—and advocates reconciliation by co-operation, by making Germans feel a common moral purpose in the re-building of Europe. Such a policy cannot be carried out by propaganda or force, but only by example and confidence.

Finally, Prof. Carr demands a six-year interval between justice and the conclusion of final peace terms, the immediate institution of practical measures of relief, a European Planning Authority, which will use existing Allied and German war organisation, and which will control production and marketing, international trade and finance in such a way that economic and national boundaries do not coincide.

The book from its nature must meet criticism; conservatives will dislike the new liberty; economists may find fault with his sweeping condemnation of classical economics; refugee governments may rise in nationalist wrath; nevertheless the book deserves, and will reward, a most careful study.

Q.W.

The Resurrection Body

How are the dead raised up? and with what body do they come?—1 Cor. xv. 35.

THE return of Eastertide, focussing the attention of the whole Christian world on the stupendous miracle of the resurrection, makes it not inappropriate that we should turn to this wonderful chapter in which St. Paul discusses the question of the possibility of a rising again from the dead. It had previously been put to him by the Corinthian Christians. It is a question of paramount importance and personal interest to every soul of man. If there is no resurrection of the dead then there is no hope of life beyond death, as the Christian gospel assures us that there is. St. Paul had evidently pondered the question deeply. How much its truth or falsity meant for him may learn from his letter to the Romans in which he says that Jesus Christ was "declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead."

The argument in this chapter begins from the personal testimony of many who had seen the risen Lord and were still alive to testify to the fact. It proceeds from point to point with cumulative force until the emphatic assertion can be made that Christ is "risen from the dead and become the firstfruits of them that slept," with all the glorious results that of necessity follow from that great fact. It is not wishful thinking on the one hand, nor on the other is it conjecture or surmise of an optimistic imagination.

The chapter may be regarded as reaching its crisis with the question quoted above. The apostle recognises that this question will inevitably be put, and as an honest man he will not shrink from attempting to reply to it, although he might well have been excused if after asking it he had put it aside as beyond the ability of man to answer, reaching as it does into a realm that transcends human thought. The fact that he faces it without evasion renders all the more interesting the nature and manner of his reply.

Let us see how his reply to the question proceeds. First of all, "that which thou sowest is not quickened except it die." Whether, that which rises, or is raised, is not that which was sown: "thou sowest not that body that shall be but a bare grain;" and about this it is said, "God giveth it a body as it pleased Him and to every seed his own body."

Here the continuity of thought appears to be interrupted, and the apostle makes a statement that has at first sight no obvious connection with what has gone before. What relevance to the sowing of seed has this: "all flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds"? And further perplexity is added by seeming irrelevance again of: "There are also celestial bodies and bodies terrestrial." What connection of thought is what enforcing of the apostle's argument can be found in these three, so apparently disconnected, statements? That a connection there must be is beyond question. St. Paul was too great a thinker not to have had his line of argument clear to his mind.

We get a clue to his line of thought when we take note of the words he uses. We find that the words that in our translation

are rendered "celestial" and "terrestrial" may without straining, or forcing on them meanings they could not possibly bear, be rendered respectively "for the heavens" and "for the earth," that is to say "there are bodies suited for the heavens and bodies suited for the earth."

Looking back now we seem to learn that the apostle is endeavouring to develop an argument by an analogy from what we can perceive by our human faculties within this mortal realm to what must be true in that unseen realm into which the risen Lord has gone, and into which those "many sons" whom He is bringing to glory shall enter with Him. "See," he seems to say, "you are acquainted with life in a threefold mode of manifestation, namely, in the plant, in the animal, and in the human being. Behold how wonderfully God has arranged His creation, so that each plant—and what a variety of plants there is—has a body adapted to the environment in which it was intended to live and grow, and for the purposes it was designed to fulfil. See, too, how wonderfully and beautifully He has provided the animals with bodies fitted for their environments and functions, the fish for the sea, the bird for the air, the beast for the field and the man, as to the animal part of him, for his appropriate place in the great economy of nature."

But man has a spiritual nature as well as an animal nature. "Now," the apostle seems to say, "when you have seen the wisdom and power of God so marvellously displayed in this whole creation, and have seen how even for the spirit of man a body has been provided here on earth, can you not believe that the same wisdom and power of God have not been exhausted by what they have accomplished within the range and scope of your observation, but are not only able to provide but indeed have provided a suitable habitation for the spirit of man when he enters that other spiritual realm for which here he is being prepared and into which he is presently to pass?"

He has not, it may be said, answered the question; but, as St. John says, "Beloved, now are we the sons of God and it hath not yet been made manifest what we shall be, but we know that when He shall appear we shall be like Him." The question is one that in the nature of the case does not admit of a demonstration, but if the nature of St. Paul's reply has been correctly interpreted it reveals the irrelevance of many a question that has agitated the minds of men, and it renders luminous much that was dark, giving assurance as to the reality of the life beyond death. Man can confidently trust, he seems to say, that there will be neither disappointment nor dissatisfaction when he enters within the veil.

The verses of this chapter that follow are found to fit in with this interpretation, when it is remembered that the "sowing" of which they speak is the earth-life of man in its entirety, of which the characteristics are pre-eminently corruptibility, dishonour, and weakness, as we are only too well aware.

We recall that St. Paul returns to this topic in his second Corinthian letter when he says, "We know that if our earthly house of this tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens." And our longing is "that mortality might be swallowed up of life" a re-echoing of the end of his argument here! "For this corrup-

tible must put on incorruption and this mortal must put on immortality." And so there comes the final exhortation, "Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. Now concerning

the collection." There is no incongruity in the mind of a profoundly spiritual but intensely practical man between loftiest thoughts that can exercise the mind and the lowly duties. He is in entire agreement with that saying of James, "Faith without works is dead."

Report of Committee on Economic Conditions of Urban Natives. VI.

OLD AGE PENSIONS: AN IMPORTANT RECOMMENDATION

"282. *Old Age Pensions.* In the opinion of the Department of Native Affairs there is no justification for excluding Natives from the Old Age Pensions Scheme while Coloured people are included. The hardship is felt more particularly in the towns and in country areas where tribal conditions have largely disappeared. In these areas the care of the aged has become a serious burden on people of whom the majority are already below the bread line. . . ."

"283. The majority of the Committee are in agreement with these views, but the Secretary for Social Welfare advocates the alternative suggestion that indigent Natives suffering from infirmity caused by old age or invalidity be assisted in terms of his Department's Poor Relief Memorandum. . . (which) authorises assistance to indigents not catered for under special schemes."

"HUNGRY, NEGLECTED AND OUT OF CONTROL"

The Committee's Interim Report, already referred to, pointed out that "Under present conditions of Native family life in the towns, poverty obliges both parents to contribute to income. Whether the mother's contribution is obtained by lawful or unlawful means, in neither case is it easy to devote proper attention to her children. They in turn grow up hungry, neglected and out of control. They live in the streets in gangs; drunkenness, gambling and immorality are daily before their eyes. It is urgently necessary that they should be put to school, but school accommodation is grossly insufficient. It will be up-hill work to retrieve a generation reared under such conditions. Unless help is given, and given quickly, a large proportion must drift into delinquency and crime. It is a question of saving these young people by acting and spending now, or losing them only to spend far more on police, reformatories and prisons, a few miles further along the road. In addition to some primary schooling it is equally necessary to provide simple types of vocational training, with emphasis on discipline, fitness and employability for boys, and domestic science for girls. Juvenile Affairs Boards should be erected to help them into employment."

"BETTER TO FACE THE ABOLITION OF THE PASS LAWS"

"304. . . . In the three Northern Provinces 348,907 arrests were made for contraventions of the Pass Laws in the three years 1939, 1940 and 1941, and in 318,858 of these cases convictions followed."

"305. These statistics indicate the tremendous price which the country is paying in respect of these laws, for apart from the actual cost of administration there is the vast loss of labour due to detention during arrest and imprisonment. Fines paid constitute a drain on the Native's income which it has been shewn he can ill afford. Apart from these considerations the harassing and constant interference with the freedom of movement of Natives gives rise to a burning sense of grievance and injustice which has an unsettling effect on the Native population as a whole. The application of these laws also has the undesirable feature of introducing large numbers of Natives to the machinery

of criminal law and makes many become familiar at an early age with prison."

"306. These laws create technical offences which involve little or no moral opprobrium.

The Committee has reached the conclusion that rather than perpetuate the state of affairs described above it would be better to face the abolition of the pass laws."

"307. The Committee thinks that the registration of service contracts should be continued in the industrial and mining areas, such registration is still required for the protection of the employee as well as the employer. . . ."

"308. The Committee considered too that the Curfew regulations should remain for the present . . . say from 11 p.m. to 5 a.m."

TRADING RIGHTS IN LOCATIONS

"309. . . . Native witnesses from the Orange Free State complained bitterly of their inability to obtain licences to trade in municipal locations, a privilege which is recognised in the Provinces of the Union."

"317. Justice in this matter is clearly on the side of the Natives. . . ."

"319. The following extract from the evidence given by the Dutch Reformed Church Delegation at Bloemfontein on this point is of interest:—

" . . . Trading in Native goods is carried on by unscrupulous persons who are established just outside the boundaries of the Native locations. The Natives are exploited by these persons. The Natives should be allowed to have their own businesses. In Northern Rhodesia the Natives have their own shops, offices, etc., in the locations. We must give them the right to have their own businesses in their locations. They should start in a small way first and gradually learn the trade. I think there are some Natives today who are quite capable of running their own stores. They have more business knowledge than we give them credit for. There are businesses run by them that have proved successful. . . ."

This brings to an end our extracts from this outstanding Report. We have quoted the Report at some length, in the belief that it was our duty to give it as much publicity as possible. The matters dealt with are vital to the future of South Africa.

N.M.M.

TRIBUTE TO SWAZI SOLDIERS.

"After twelve months with my small band of a few hundred Swazis first in South Africa and then in the Near East—I have nothing but the greatest admiration for every single one of them," writes an officer in command of a military unit. "They have responded willingly and bravely to every single call made on them, and I may say that we have not encountered the easiest of conditions all the time. I would it were possible to put into words the meaningful and sincere response I have had from them in all things. . . . For my part I am proud of them as are all the officers."—*The Bantu World*.

Among British Trade Unionists

1900—1914

WAS recently discussing with a well-informed group of men the African trade union movement which has frequently been in the news recently, but we all lacked essential information. It is difficult to find out what is going on behind the scenes in a movement which receives publicity only when some disturbance or strike has taken place. British trade unions long ago published their own journals which the keenly interested could not hold off, but the African movement has not yet reached this age. So it happens that when I get drawn into discussions about the African trade union movement I find myself falling back on Overseas experiences. Numerous authors have in recent years written some interesting novels with British working class movements as the background, the latest of these to come into my hands being *Fame was the Spur*, which is perhaps the best novel that Howard Spring has yet written. I am not setting out to write a novel but just a page of personal experiences among British trade unionists, which may or may not be of interest or value to others than myself. The British and African movements have something in common but for parallels one could compare the present-day African movement with the Overseas movement a century back. My memory goes back only fifty years.

I was born and bred among Lancashire trade unionists. My father and my numerous uncles were members of various trade unions and my older brothers joined the unions as soon as they were old enough to be admitted. Interest in trade union politics with me began at a very early age for my father subscribed to railwaymen's journals, both published by trade unions, and one of these magazines sometimes printed illustrations of railway engines. There was an austerity about this journal's get-up that no parish magazine has ever surpassed and had it not been for the few illustrations of engines no boy of six or seven would have picked it up. If I remember aright the chief problem under discussion in those days was the proposed uniting of all railwaymen's unions. My father for one was ardently in favour and eventually the two biggest unions united—with my Thomas near the head of affairs. What a sell was Jimmy! Railwaymen's affairs were quiet and humdrum enough in those days. Minor improvements in working conditions were the chief aims of the unions. One amusing affair I remember well. An ancient Tory M.P. near election time expressed a wish to meet the local railwaymen. They invited him to a Sunday afternoon meeting but he replied strongly objecting to the proposed desecration of the Sabbath. The railwaymen replied that Sunday was, owing to the conditions of their work, the only day on which they could get together and even then there were always many absentees as the upper classes insisted on travelling on Sundays. The Member of Parliament, who knew little about their affairs other than that they had votes, apologised and I think he desecrated the Sabbath by addressing the meeting. The unions all along objected to unnecessary Sunday traffic and their journals told the Railway directors that they were thinking.

The coal miners' affairs were also thrust upon my attention at an early age for my home was surrounded by coal mines. Many of the mines carried on with little trouble but near my home was a "Bad Mine" at which trouble was constantly cropping up. By the way, at this mine only forty years ago women worked at the pit-head and I saw them daily at work when I was a youngster. And it was hard and dirty work they did.

About the year 1900 I began to hear a lot, bad and good, about a miner's agent whom I now believe to have been one of the best

of the many splendid men I have known. This was Stephen Walsh, who started life by being found on a doorstep. His first eight years were spent in a foundling's home and at the age of eight he went to work down the mine. His experiences probably stunted his growth for he was no bigger than a good-sized dwarf. In deportment he was modest and in temper mild—I remember him as a very "homely" little man. His speeches, and they were many, frequently read as well as Ruskin's essays, and though he made much use of quotations from Shakespeare he was rarely dramatic. This man the miners put forward to state their case. They sent him to Parliament in 1906 and about twenty years later he was a popular Secretary of State for War. High office did not change him, as it certainly did some Labour leaders. Once a number of high army officers called on him in London for an informal conference and they were ready to open the discussions when one of them looked towards Mrs. Walsh who was knitting by the fireside. "We can carry on," said the Minister. "We've no secrets from Emma." The Army became as fond of him as the miners were. Yet this gentle, friendly little man was the figurehead of a series of bitter miners' strikes in the years before the Government set up machinery for settling industrial disputes.

The "Bad Mine" near my home brought to my notice another miner's agent, Harry Twist, a very different type of man to Stephen Walsh. Harry was a product of the mines and the pulpit. (Walsh, being an Anglican, had no pulpit experience that I know of). Harry was as strong and handsome as Walsh was otherwise. He was a great worker—I once heard him described as "a harnessed volcano" and I won't try to improve on that. He had much trouble with the management of the Bad Mine. I believe he wrote them frequently, quoting chapter and verse of such legislation as then existed and which they were infringing. The miners in 1910 sent him to Parliament to represent a borough which had been Tory at heart from 1066. Ten months later there was another election and the old town was so sorry for Harry's opponent, who had previously fought six elections without winning one, that the nice old London lawyer got in.

I saw Harry Twist in his hour of triumph and again I was near him in his hour of bitter defeat and I must say there was greatness and goodness in him beyond measure. He could have had another seat soon afterwards but he passed it on to another miners' leader, saying that his work on the coalfields was suffering owing to the demands of Parliament. In this I think he did not do the best thing, for the great need of those days was for industrial and conciliatory legislation. Arbitration boards were then almost unheard of.

Another incident in which Twist figured stands out in my memory, for on one memorable day he went to the Bad Mine and, despairing of the management and all their ways, he called the men out. This action closed down the mine for some weeks but as in later years it became known far and wide as a model mine I must conclude that he had some justification for his action.

Accidents were very numerous in those days. The funds of a miners' benefit society revealed that each man came on the "accident" funds about once in every four years. The employers had to pay some compensation but almost every case was fought out in the law courts. This eventually became routine, even when employers were willing to pay up. The lawyers reaped a harvest and the miners' agents a lot of worry owing to accidents. Neither State nor employers contributed to the Miners' Benefit Funds in those days, but in 1912 Lloyd

George's "Ninepence for Fourpence" legislation relieved the funds of a heavy burden.

In 1912 there was a long country-wide miners' strike. The miners were demanding a minimum wage of 5/- per day's work for a man and 2/- a day for youth. In South-West Lancashire it began with a great demonstration. On the central platform alongside Walsh and Twist to the surprise of many was the Chief Constable. He was asked to address the strikers. He pointed out that it was his job to keep law and order and he trusted they would all help him in the difficult period which lay ahead. They did, for there was not an unpleasant incident that I remember in all South-West Lancashire. The personalities of such men as Walsh and Twist counted for much in those dark days.

Being a miners' leader was no soft job. Great qualities were necessary for success, as the careers of these two men reveals. Subsequently I joined the union of my own craft and met many of the chief officials but none were of the stature of Walsh and Twist. The harder lot of the miners produced the greater men. But even such men could have achieved little had not their men been solidly behind them. The miners certainly held together. They had a craft in common and troubles in common and they associated together when away from the mines. They were perhaps a rough lot but they did rough work. They were misunderstood by many but they understood one another and were loyal to one another. There was in truth a vast amount of good in them and so they came to put forward good leaders and their cause made headway.

How attitudes change with contacts! At a later date early one Monday morning a Scotland-to-London express stopped for a minute at a station where it was not scheduled to stop and into the train stepped the owner of great interests in coal mines, the Earl of Crawford and Balcarres. The stationmaster, up very early this morning, was in attendance. Further down the platform one other passenger got in—Stephen Walsh. The probabilities are that the noble lord never stopped this particular train without telephoning to see if the miners' M.P. wished to travel to London on it. If necessary they would talk over a few things on the journey. I like to think that they did so for the health of an industry in part depends on the masters' and the men's leaders meeting easily on common ground.

T.A.

New Books

The Church and its Youth.

Christian Leadership in the Service of Youth.

These two pamphlets published by the Youth Department of the British Council of Churches indicate by their grasp of the issues at stake that the needs of youth have been put in the forefront of this Council's work. The first pleads for the 12-16 age group because it is during these years that the Church loses the greatest proportion of its youth. It shows how their interest can be captured and held by a programme with its emphasis on creative activity.

The second pamphlet has compressed much wisdom into its 40 pages. The fact of the world wide Church is outlined showing the growth and importance of the ecumenical movement. When it goes on to speak about the vision for our work it says: "We can never be satisfied with a view of religion which makes it only one interest alongside others or confines it to a special 'spiritual' sphere."

These pamphlets address themselves to the situation in Britain but many aspects upon which they touch are valid for us in South Africa. Again and again they stress co-operation if we are to meet the modern challenge. Perhaps their greatest value lies in

stimulating us to work ardently for local and more especially national co-operation of all youth movements in this country. For in the crisis today "a Christian revolution on the scale and of the quality which the times require needs . . . young men and women fired by the Faith as were its first apostles and missionaries. Grave and urgent, therefore, is the challenge of our day both to young people themselves and to all who influence them."

D. P. ANDERSON

BOOKS RECEIVED FOR REVIEW.

- The Woman and her Son.* Oxford University Press. 7d.
The Glorious Gospel. P. F. Forsyth. Eagle Books. 3d. Livingstone Press.
I'll hit it hard; Abraham Lincoln. do. do.
He set Britain aflame; John Wesley. do. do.
Congregationalism and the World Church. 4d. Livingstone Press.
The Theology of Missions. S.C.M. Press. 2/6.
A Christian Year Book. S.C.M. Press. 2/6.
Eyes on Madagascar. S.C.M. Press. 1/-.
The Church Calling. William Paton. Livingstone Press. 2/6.
China Can Take It. Livingstone Press.
Human Life and the African. 1/1. Institute of Race Relations, Johannesburg.

Lovedale and Fort Hare Notes

The Lovedale Chaplaincy.

The F.M.C. of the Church of Scotland has appointed as permanent Chaplain of Lovedale the Rev. R. L. Kilgour, M.A., of Elie, Scotland. Mr. Kilgour, a son of a distinguished Secretary of the British and Foreign Bible Society, is well known to many in Lovedale as he acted with great acceptance as Chaplain for about six months in 1937 during Dr. Wilkie's absence on furlough. No word has yet been received as to when Mr. Kilgour will reach South Africa but efforts are being made to secure him and Mrs. Kilgour early passages.

Athletics.

The Ciskei Inter-Institution annual athletic competitions were held at Lovedale on the afternoon of Saturday, April 17th, and were again a gratifying success for all concerned. One St. Matthew's athlete, Mzwakali, ran the two miles in 10.5, a new record for this competition and Tiso, a team-mate, equalled previous records by running the 400 yards in ten seconds. The Lovedale teams again won both men's and women's competitions. Healdtown, St. Matthew's and Fort Hare all put up strong challenges on the men's side.

Staff Changes.

Four members of the Lovedale staff left for new pastures at the end of March. Mr. E. S. Moahloli after seventeen years service in the Practising School took up an appointment on the staff of the Secondary School at Bensonvale. Mr. Bishop Ntuli, journeyman in the Blacksmithing Dept. since 1931 and also our Bandmaster for several years, left for Transvaal to take up a post as woodwork instructor. Mr. A. Ngwenya, the Practising School took up the principalship of Falconer High Mission School. The Rev. W. M. Macartney, M.A., after a year's chaplaincy in Lovedale, left to take charge of the Presbyterian (European) Church in King Wms. Town. With all went Lovedale's warm thanks for the varied services they have rendered.

Visitors.

Visitors to Lovedale during April have included the following: Mr. H. M. Kidwell, Jamestown; Rev. A. and Mrs. Stenstrom and Rev. Hedlind, Missionaries from the Congo; Rev. A. and Mrs. Banks, Wesley College, Kumasi, Gold Coast; Mrs. and Mrs. W. Barker, East London; Miss R. Hurcombe, a former member of the staff; Pte. H. K. Venter, home on leave; and numerous members of the Armed Forces.